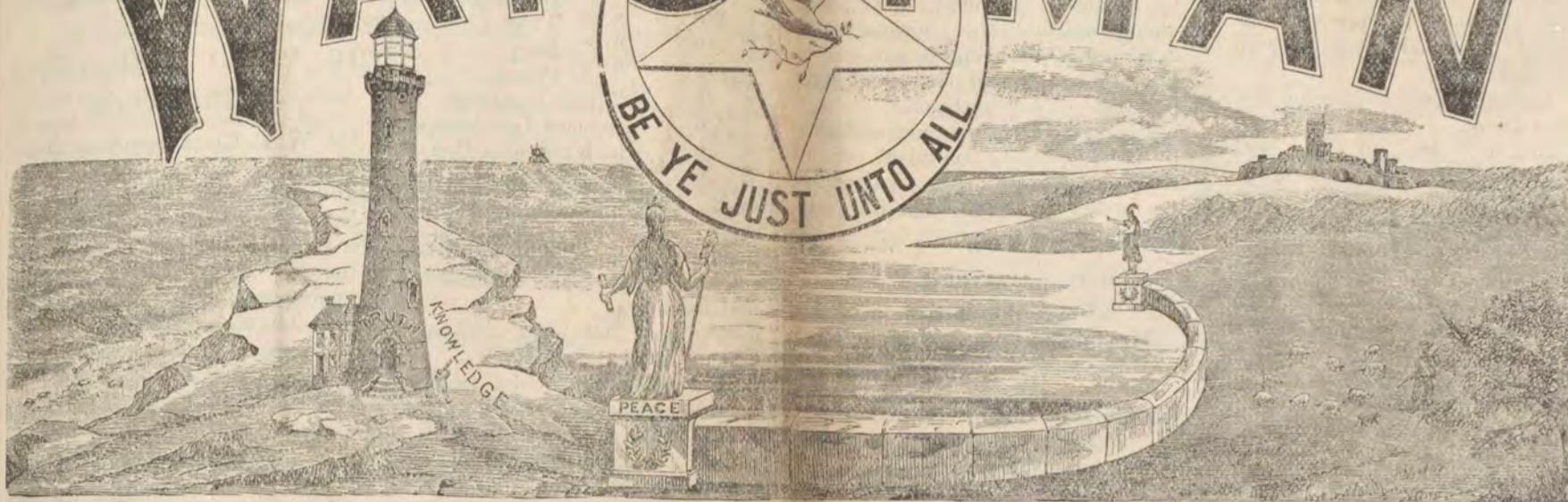


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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

By WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

Mrs. H. A. Berry, Editor:

Kind Lady:—Will your Guides
be so kind as to answer the following
questions:—

What relation or office has the spirit
towards the Soul: and, how much is
the Soul dependent upon the spirit?

And Oblige, Yours Truly,
Gottlieb Utz.

Ans. The Soul is the Ego, the I, the Motor-force of the individual being.

The Soul is progressive—it never retrogrades.

When developed, thro' experiences, the Soul becomes Infinite in capacity—it becomes master over finite things.

The spirit is as a structure or body composed of rarified substances, subject to the finest and highest law of atmospheric existence.

This spirit body is as the Temple or abode of the Soul: it is a living, breathing, animated being, and is dependent upon the Soul for its motor-force.

The Soul desires, and the spirit executes.

The Soul is dependent upon the spirit body for its locomotion: that is, if a Soul desires to visit from place to place, it must go by the aid of the spirit body.

There is a process of Electric Telegraphy by which one Soul can come in rapport with another Soul—but, to be present, the Soul must travel with its spirit body.

The head is the Throne whereon the Soul sits in undisputed command over the trunk of the spirit body: and according to the needs of the Soul, so will be the size and fullness of the spirit body.

For example: When a spirit returns to earth, seeking to manifest to its friends, it may use different methods of doing so.

If it passed from the earth as a child, and, in spirit life is more mature, it would not be recognized in the mature growth, should it appear as such, to those who knew it as a child. So it is enabled, by the law of spirit manipulation, (which is at the command of the Soul) to transform its body into the desired size.

This, to the mortal comprehension, may seem impossible, yet, it is a most wonderful and beautiful law governing the formation of the spirit body.

This same law of spirit manipulation is made use of by spirits who manifest thro' Materialization and Transfiguration at what is termed Materializing seances.

We repeat, that, according to the needs of the Soul, so will be the size and fullness of the spirit body.

What we are about to relate, will seem, to the mortal being, even more uncertain of truth, than what we have related above, yet, it is a demonstrable truth, and will explain what many mediums have seen, and yet, could not understand: viz:—

When the Soul has no use for the trunk of the spirit body, which is frequently the case when large numbers of spirit beings go from place to place en masse, they are carried as by the force of their united Will-power, and have no use for the body, which would be but a useless appendage to them: hence, by this same law of spirit manipulation and dissolution, they rid themselves of such portions of the spirit body as are not necessary for their use.

Hence, a spirit being may be divested of its legs, its arms, and the entire trunk of the body, if need be, and still retain complete power thro' the head formation, which is THE Home of the Soul. Wherever this head shall be, there the Soul will be, also—the Soul is never separated from the head or dome of the body.

You may ponder long over this seeming mystery, and finally give it up as not true.

But remember this fact, that the human species, whether in the physical or spirit state of existence, is as an epitome of the Universe: and that the head portion holds the governing power of the entire trunk of the body.

Again, remember, that the physical body may be preserved even after the legs are removed—as also the arms, and many of the internal, vital organs, providing there is prevented the escape of the entire fountain of the life fluid—the blood and nerve fluids.

Now, remember, that the fluids of the physical body are made and sustained, principally, by the food and drink taken into the vital organs, and thro' absorption of air and CHEMICALS of the atmosphere.

Now, when the physical body can no longer receive these thro' the natural channels, then the body becomes dead, according to physical law.

Compare that law with the laws governing the spirit body.

First, the spirit body is wholly sustained by absorption, and not from mastication and digestion of solids and liquids.

Second, the spirit body is composed of air-cells, well compared to that of a sponge, not of blood-vessels and nerves, as in the physical body.

These air-cells fill at the command of the Soul, and, likewise, in obedience to the laws governing the atmospheric charge in which the body floats.

Now, to divest the spirit body of its several branches, will not affect its neighboring parts (as in the physical body), because the spirit body has no arterial chambers, and no blood-vessels from which to drain its life-force; and as the spirit body is entirely absorbant in its nature, it also follows, that it is readily compressed in all its air-cells, and its remaining cell tissues are acted upon by atmospheric solvents, and the atoms scattered into the atmosphere, from whence the body was formed.

The Soul can also draw to itself the requisite properties, and again produce, for itself, a spirit body, if it so requires the use of one.

Many in spirit life have no more

understanding of these laws, than has the physical being, from the fact, that while they dwell near, and in the atmosphere of the earth, their spirit bodies are necessary to their existence.

The physical body cannot soar amid the spirit scenes, because the body is too heavy, too compact: so, also, certain grades of spirit beings cannot rise above their level, because they are too earth-bound, and their bodies are near allied to the earth's atmosphere.

But, let these same souls receive higher Soul-development, and they will, in consequence thereof, rise higher in atmospheric Spheres. Hence, their bodies become more translucent, and more easily divested of their extra appendages.

To such highly developed beings, the appendages of the body are superfluous.

You will naturally ask, why is the head structure never dispensed with?

And we will proceed to show you that the head is, in itself, a microcosmic, structural resemblance of the Universe. It is a complete Sphere or world.

The different sections of the head are in keeping with the varied attributes of Nature.

Each section of the body is acted upon by the nerve telegraphy flowing from the inherent faculties of the head.

The physical body would sense no pain after the head had become detached, altho' there would be a spasmodic action for some time, which would be the result of the blood and nerve pulsation.

But the head may be so scientifically removed from the physical body, as to enable each organ thereof to retain, for hours, a partial consciousness and sense of pain. This condition may be preserved as long as sufficient artificial life shall be supplied to the brain.

Yet, the scientist of the Modern School has hardly learned this hidden Art sufficiently well to enable him to proclaim it to the world. Yet, the Future will reveal this Scientific Art to the mortal world.

Now, as to the spirit being, you may quite readily conceive the fact, that, as the head is the Home of the Soul, and as the spirit body is not de-

Continued on Fifth Page.

THE WATCHMAN.

Written for *The Watchman*.
Mrs. Hattie A. Berry:

Dear Madam:—Your favor of the 19th of Dec., came safely to hand, and its contents noted.

Among other pleasant reflections realized from its perusal, was the thought of my advantage over the old Prophet: viz.:—

He had *Ravens* to care for him: I have *Doves*.

Not, it is true, of flood notriety, with the Olive, but pointing me to fields of "living green just o'er the way," where loved ones live and return to cheer and comfort mortals in earth life.

To convince me of this beautiful Truth, all direct efforts have been made by women.

Surely, a New Era is dawning—Women are coming to the front.

If there had been any doubt in my mind on the subject, seeing your beautiful Journal—THE WATCHMAN, and reading, carefully, its contents, furnishing food for Philosophers and milk for babes—bearing upon its front, the beautiful motto

"BE YE JUST UNTO ALL."

all doubt would have vanished.

When I think of the sublime heights and profound depths to which Journalism has attained, both in Europe and America, it not only enlists my sympathy, but commands my admiration, to see a few noble Women—you among the rest—DARE to take the Editorial Chair, heretofore held exclusively for their masculine Lords.

Oh, how it clips our pinions, and disturbs us in our "*agere cum dignitate*," to think that women are no longer to find "honorable graves beneath our Lordly legs."

But, to her proper place, Woman is destined to come, and to step down the Ages, not only with the reputation of being "last at the cross and first at the Sepulcher," but first in our Colleges, first in the Councils of the Nations, and last to cease battling for "truth, peace, knowledge, and justice to all."

Yes, first in the College. After Centuries of exclusion, the Colleges and Universities of the World have opened their *manly* doors to Women, and, in every case where a record was kept, with, doubtless, wounded pride, they admit, that the *Women took the lead*.

All this is the more wonderful in view of Paul's *supposed* teaching to women, to "keep silence, and go home and learn of their husbands."

The world is fast coming to the conclusion either, that the teaching was not general—that possibly, at Corinth, there were some women, with more lip than brains, who needed to be told by their husbands, at home, that, "small crafts must keep near the shore," or, that he spoke, not "by permission," or, as Peter said of him, "things hard to be understood," or, last, that Paul was a bachelor, and, therefore, did not understand woman's power and influence.

Should this little pleasantry be construed as wanting in respect for that great and good man, the greatest, perhaps, the world ever saw, I would feel degraded.

The truth with me is, that the teaching is *local, not general*, as his teaching elsewhere clearly proves.

As intimated, despite the teaching from the Pulpit on this subject, all well-balanced minds are determined that, so long as men (and their name is legion) can teach nothing higher than chewing tobacco, drinking whisky, making "corners," establishing monopolies, and other devices for the degradation and oppression of the Race, *all women* will not be sent home to "learn of their husbands."

But will come forth untrammelled by Law, or Public Sentiment, demonstrating the truth of the sentiment of the writer as expressed in the State Legislature, 29 years ago.

Woman, dearest name,
With perfections seven—
Her mission is to redeem our Race,
But her proper home is heaven.

Her lot on earth is cast with man,
His ills in *part* to bear;
There's none, Oh! none perfects the
plan,
But Woman, Divinely fair.

Man feels her near him, in sickness
or distress,
With soft and gentle quickness;
Proving her heaven's gift,
Yea, heaven's best.

When the New Era comes, whose beautiful petals are fast unfolding into the full-blown Rose, then, among other things, hoped and prayed for, will Rum, the stench of the Past and Present, die; and should it occur in your time and mine, then, I, the "old Preacher," will preach its funeral, and the gifted Editress of THE WATCHMAN, will write upon its tomb,

"NO RESURRECTION."

That you should be pleased with my experience, published in *Light for Thinkers*, is pleasant to me, and your request, that I should give "my views of Modern Spiritualism and the Continuity of Life after Physical Death," will be given with pleasure for the columns of THE WATCHMAN, if this my first letter, as a sort of Prelude to the Series, is not consigned to the waste-basket.

Hoping you and yours are well and happy, I am, as ever,

Your Friend.

P. R. RUNNELS.

Millersburg, Tenn.

H. A. Berry, *Editress of The Watchman*:—Will you give the following an airing to the readers of the noble WATCHMAN, to warn them to care for their children against Vaccination—a Curse.

COMPULSORY
VACCINATION
IN
ENGLAND, SCOTLAND, IRE-
LAND, WALES, CANADA,
UNITED STATES,
AND OTHER COUNTRIES.

Vaccination results in Poisoning.
" in the Work Houses.
" " " Public Schools.
" " " Post Offices.

Vaccination in the Police Force.
" " " Fire Departm't.
" " " Cook County Jail.
" " " the Hospitals.
" " " Bridewells.
" " " Poor Houses.
" " " Insane Asylums.
" " " Army.
" " " Navy.
" " " Prisons.
" " Life Insurance.
" amongst Immigrants.
" in Kitchens & Parlors.
" also poisons our Cows, Horses, Calves, Hogs, Sheep, and Dogs.

And all this is the work of Medical Schools, M. Ds., and Professors—called Eminent.

Better call all such, Poisoning Eminent, &c.

It is a certain fact and a truth, as Statistics on Vaccination will show to all who choose to read them, that syphilitic contamination by vaccine lymph is, by no means an unusual occurrence: and, that it is very generally overlooked, because people do not know, either when or where to look for it.

It is certain that a large proportion of the cases of apparently inherited syphilis, are, in reality, vaccinal: and that the syphilis, in these cases, does not show itself until the age of from eight to ten years, by which time the relation between *Cause* and *Effect* is apt to be lost sight of.—*Mr. Brudenell Cartier, F. R. C. S. L. S. A., Ophthalmic Surgeon to St. George's Hospital, Medical Examiner, May 24, 1877.*

A GHASTLY RISK.

There has fallen ever an ugly blot. It is too certain that one objection really formidable does exist: *i. e.*, that the operation of Vaccination has, in very many instances, imparted to the subject of it, poison of so hateful and destructive a nature as the disease called syphilis, which is so peculiar to the human species, and the fruit and nemesis of its vices.

On this distasteful subject, I shall simply appeal to printed matter as testimony.

Such facts as Mr. Jonathan Hutchinson has demonstrated, constitute a rational excuse for objecting to COMPULSORY VACCINATION—the plague, scourge, curse of all abominal, destructive, evil curses, forced in by fraud and deceit, in extremes, upon the Human Family—it is terrible; it is the *cause* of nine-tenths of all the diseases in the Human Family, to-day. Vaccination should be stopped.

I can readily sympathize with, and applaud a father and a mother who have the stamina to stand erect and defend themselves and their children from Vaccination. Yes; they who, with the presumed dread and misgiving in their minds, are willing to submit to multiplied Judicial penalties, rather than expose their child to the risk of an infection so ghastly, &c.—*Sir Thomas Wattson, Bart., M. D., F. R. S., D. C. L., 19th Century, June, 1880.*

CRIMINAL OFFENCE TO
HUMAN HEALTH AND
LIFE.

Vaccination is tantamount to Inoculation, and constitutes septic poison

ing direct—a criminal offence to Human Life—and is statistically proved to afford no protective or mitigating power over Small-pox; and, Scientifically, in the nature of the case, it cannot possess any.—*C. Spinic, M. D., St. Louis, Variola—its Causes, Nature, &c., 1878.*

THE CHILD DIED AFTER VACCINATION.

Mr. W. B. Clark records a case of pyemia after Vaccination. Death in a child at 14 weeks.

Nothing unusual was noticed until after the 8th day; an abscess formed in the left axilla, and others on the right fore-arm, right thigh, and left wrist. The temperature rose to 103°, and the child died exhausted on the 19th day after Vaccination.—*W. Bruce Clark, M. B., F. R. C. S., St. Bartholomew's Hospital Reports, 1879.*

By the knowledge obtained from over 40 years of close observation, I am enabled to state that hundreds of cases are recorded in which the death of infants, who were healthy up to the time of Vaccination, followed the insertion of the Vaccine, after greater or less periods of suffering—often horrible suffering—the suffering generally dating from the operation, and disease was steadily advancing therefrom.

The Vaccinating Doctors, for the most part, try to deny, and cover up all connection between the Vaccination and the death; and influence Coroner's Juries to pronounce death from some other cause—even when they know better.

The great difficulty is, that the circumstantial witnesses of the death, are only mothers, fathers, and relations, and their testimony is of no weight in Scientific scales; and the very reason that they love, makes them, according to the Coroner's Jury, foolish in comparison with the impartial Doctor—if he only *was* impartial.

No one has a right to disease another under any pretext whatever, be he or she professional, or otherwise.

It is certain that vaccinated people are more liable than the unvaccinated, to over 40 species of diseases, epidemics, and the yellow fever.

Doctors, even if Vaccination is prophylactic against Small-pox, its infliction will, nevertheless, be wrong, and without justification.

But it is not thus prophylactic, and therefore, should be resisted, to the utmost, by all parents.

The Medical man who vaccinates, or advocates Vaccination, does it as a murderer, in the very face of Science and knowledge, and as an empiric, solely.

Vaccination tends directly to impair the healthfulness of the body.

It is, certainly, the profaning of everything sacred in a person.

When this impairment has occurred, the person will always be more liable than ever to sickness and epidemics. Hence, vaccinated people will always be sickly and short-lived.

DR. NORMAN MAC LEOD.

48 S. Green St. Chicago, Ill.

To be Continued.

E. S. WETMORE, 444 Broome St., N. Y. City, is a duly authorized Agent of the Boston Star & Crescent Co., to receive subscriptions for THE WATCHMAN, and sign receipts for the same. Per Order.

Boston Star & Crescent Co.

THE WATCHMAN.

Written for *The Watchman*.

SKETCHES FROM THE LIFE OF LUCY STACY HARRIS BLACKINGTON.

Oh Life! Thou'rt strange.

Aback, adown the stream of Time, so long ago, and yet so short it seems, so rapid is Time's transit, a baby girl was ushered into the existence of earth life.

On the third day of the third month in the year 1796, little Lucy Stacy first opened her eyes on this beautiful world.

In the sweet seclusion of Nature, with towering hills on every hand, monumental to the new-born child, in their rugged strength and artistic love-lines of the eternal vigilance and loving care which would ever surround her.

She was naturally of a quick, discerning spirit, and she freely drank from the inspiration of the seen and unseen life around her.

Being, as she expresses it in these her latest years, "ever a seeker after righteousness."

As Time, with its unfoldment, developed Soul and body, she was led to study much of the spiritual as well as the material side of life.

It is not the writer's aim to enter into the details of her early or later years, excepting as it is necessary to open up, in some respects, an eventful life, in connection with the unseen world.

Inheriting liberal as well as illiberal tendencies, she naturally was led to ponder much upon the various Religious themes which so long have agitated the inhabitants of earth.

Her father, brought up in the strictest form of the Presbyterian Church, from which his mind revolted, was led to investigate and settled in the Soul-cheering Faith of *universal* salvation: and she was allowed, on the Sabbath, to roam on her father's premises, which seemed far in advance of his condition in his youthful days—he being obliged to remain indoors from early Sunrise, until, from sight the glorious light of day had sunk behind the Western hills.

Arriving at womanhood, she formed the acquaintance of Elias Harris, and, by him, was led to the Hymeneal Altar, at the age of 23, and removed to Greenwich, Mass., and, after remaining awhile, returned to Wendell, Mass., the native place of her husband, who had already united himself with the Methodist Church there; but owing to outward causes, or unseen influences she was led to unite with the Presbyterian Church, with which she remained connected during her residence there of 20 years. But which, to use her words, "was far from satisfactory to the peace of my Soul, for, within its folds, I found contentions and bickerings, instead of peace and harmony which I had expected to behold there."

At that time, circumstances seemed to arise which caused their removal to the State of Illinois, and there settled in the Town of Roscoe, with the desire of her heart, that her children might settle around her; they remained in connection with the Church from whither they had removed, but entered no alliance with the one where they had located.

Not many years had passed, ere thro' the land came the startling and soul-stirring news of the Rochester Knockings.

Ah! how many hearts vibrated with a swifter motion, as was read and rehearsed, the story that, tho' a man die, he should live again.

Far and wide the seed was sown, and, in harmony with Nature's Laws, some fell upon soil all ripe for the sowing, and some, entirely the reverse—but, happily for the subject of these sketches, she found herself among the former.

The doors of her Soul she placed ajar,
That gleams of Truth from realms afar,

Might enter there.
For all in vain, 'mong creeds of earth,
She'd sought the Pearl of priceless worth—

The Jewel rare.

Much she listened, pondered, and thought concerning the rumors which were abroad in the land, with ever the prayer in her heart, if they were the Truths of the Most High, that

Proof palpable and plain,
Before her inmost Soul be lain.

Owing to imperfect memory, she is not sure as to dates, but thinks it not far from 1860, that there seemed to be much spirit power manifested in Roscoe, Ill.

Among the first believers were the High School teacher and his wife, of that place.

Happening to meet with this School teacher and his wife and another person, quite developed in Clairvoyance, she questioned concerning the spiritual light—receiving answer in reply:—

"Why, you are Clairvoyant yourself."

Soon, from that time, her dear children, who had all passed from her mortal sight, with many others she had known in former years, leaped joyously to her presence, and in their own familiar and endearing tones, proved to her waiting Soul, that life ends not when our material bodies are laid at rest—but onward and upward to higher light and life, ever working and fulfilling the mission which is ours.

Blessed, blessed Truths!

Well does she say, that:—
"Peace came to me then, unknown to me before, which has never forsaken me."

Among the first proofs of spirit presence, was the manifesting of her son, James, who, for awhile, had resided in Calcutta.

After retiring for the night, she was violently shaken. Her husband, who was by her side, and who, meanwhile, had become a convert to the new light, enquired who wished to converse.

Immediately came the response, audible to her, but inaudible to him:—

"It is James Harris."
"What, our James?"
"Yes, I am your own James, and Lucy and Elias Harris are my mother and father."

And not many weeks had passed ere, by letter, they received the sad news corroborating the details which

they had received from his spirit.

"From that time forth," she says, "It seemed as tho' we had been in the Dark Ages."

Soon after this time, her husband, Mr. Harris, was called to spirit life, and she was left alone, excepting the dear ones she, in her kindness, had gathered in from the storms of a pitiless world—the motherless, the uncared for, to the number of five, had found rest in her sheltering arms.

The four loved ones who, in their infantile hours, had nestled in her bosom, and hovered by her side to gain the strength which elsewhere they had failed to find, as they traced the flower-strewn paths of youth, had closed their eyes on the mortal side, and in the Celestial Morn had greeted the new-born Day.

Active and energetic, Time passes and finds her actively engaged in material cares—still finding and devoting much time and thought to the spiritual.

Among those with whom she mingled, was one by the name of Blackington, with whom she again entered the intimate relationship of marriage, he being of the Methodist persuasion, but mutually agreeing that neither interfere with the other's Religious Belief.

But she often remarks on her husband's words:—

"Now, if you would only give up your Spiritualism, you would be one of the first women in Roscoe."

"Not, if they would all fall down and worship me, would I, or could I enter their Churches again," would

she reply to him.

Years pass. She finds herself nearing the Sunset of life. Those giant hills of her native home, from whither she, so long ago, had wandered, seemed waving a beckoning hand toward her, and once more she turns her steps toward her New England home, where within a neighboring Town she, with her husband, select themselves a place, and quietly settle thereon.

Again, Time passes. Again, the husband of her side is called to join the unseen throng, and she is left without his arm whereon to lean.

But heart and hands are strong, and trustingly she moves along, ever feeling that a wise helmsman is at the helm, tho' fitful flashes occasionally gleam across her path.

Eighty-seven rounds has the Wheel of Time, in its rapid flight, revolved since first her mortal eyes unclosed. And she is still vigorous in mind and body, excepting a dizziness in walking, the result of a strain of the spinal column, before fully recovering from a recent illness.

On the Afternoon of July 16, 1883, she left her door to gather berries in a field near by, but being somewhat troubled in mind, before she was aware of where she was going, she had wandered whither she was unable to return.

Failing to return, and night coming on, her friends started to look for her, but thro' the long night their search was vain.

The people far and near turned out en masse in search of her whereabouts, but not until eight days had passed, and nearly every hope had fled of finding her alive, were they at last successful in discovering her in one of the most lonely, wet, and secluded places imag-

inable, where she had lain exposed to the searching Sun and drenching rain, with no protection but the clothing usually worn, and a small blanket or shawl which she had lightly thrown over her, and with neither food nor drink, only as she scooped, with her hand, a hole in the swampy ground, and, from her hand, imbibed the life-sustaining liquid.

"Why, this awful hearty water." She says, were her thoughts, after drinking a handful of which, to others would have been uninviting, but which would ever relieve her hunger as well as thirst, while in solitude confined.

"Marvelous water," would the verdict have been, if happening 2000 years ago, instead of the Present, when earth is resonant with the melody of angel hosts.

Why is it that we drink not in eternal truths, until Ages have rolled away and they come down to us withered and distorted.

No sad nor gloomy thoughts were hers as she laid there away from all, for, by her side were the dear friends who, so long ago, passed from her mortal sight, and who, to her inquiries, if she would be rescued, invariably answered, "Yes."

Perhaps I have omitted that which ought to have preceded.

Often in her life, she says, in times of trouble, when affairs were unsatisfactory, she has seen not only spirit forms, but forms resembling human spirits, partially, not wholly; and in the first part of her seclusion, she recognized these identical forms, with others added to their number.

She gives to the world as she receives—of course, receiving from many, epithets of derision, and of unsoundness of mind. But not alone does she stand, for, occasionally, among earth's gifted ones, are these things verified.

Nearly two years have passed since the occurrence, above narrated, transpired, and she is now in her 90th year, with health much benefited by her long fasting, and the spiritual strength given—attributing her wonderful preservation at that time, as she does, to the cheerful and sustaining influence of spirit friends.

And as she verges towards the unseen shore, she only regards herself as journeying on to meet the dear friends who cheered her journey of earth life, where the damps and darkness settled not so closely around, and with them walk and work in the spirit life.

No faith, no guessing for her, but unto her has been vouchsafed that knowledge which calms the turbulent waves of life, and whispers "Peace."

Reported by
LUENSA SKINNER GOODNOW,
Millington, Mass.

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THE WATCHMAN.

THE WATCHMAN.

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We open our columns to the Public and invite correspondence; reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published: we require the name and address of the writer as a guaranty of good faith.

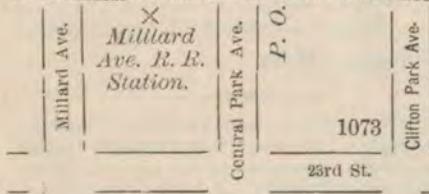
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EDITORIAL.

WOMAN, AND THE MISSION OF THE CROSS.

It may seem strange to many of our readers, that we have especially alluded to Woman in our criticism on the *Mission of the Cross*.

Our reason for doing so, is this:—

On Woman, the *crucifixions of life*, by Social Customs, are laid.

Thro' association with time-worn Customs, the average of men feel free to cast upon Woman, the entire responsibility of their own mean acts, if, so be it, they are in any way associated with her.

And if she seeks for redress from these wrongs, at the hands of the Catholic Church, she is directed to the *crucifix*, and reminded that she must *bear her cross without complaint*, and that her reward will come hereafter.

If she appeals to other Religious Bodies, she is forcibly reminded that *Jesus died to save sinners*, and that she must *take up the cross and follow him*.

Nowhere does she find *Justice* and *redress* from her wrongs, save in the Ranks of Liberal and Progressive Associations.

Not even in the majority of Spiritualistic Meetings and Societies, can she go without hearing the advocacy of *Bearing the Cross, and wearing the Crown*, publicly announced as being a most commendable feature in the life of Women.

We think that Spiritualists, hence, Reformers, should no longer remain silent upon this subject of *The Cross*, as well as upon the *evil effects resulting from the adoption of the symbol of the Crucifix, as a spiritual comfort*.

Will rational, thinking people ask themselves these questions, and then see what will be revealed to them!

Does not the symbol of the Crucifix exert an influence of depression on the mind of the beholder?

Does it not serve to weaken the self-respect and moral courage of its followers?

Is it not associated with men of the vilest character, who have used it as a means of holding others under their power?

Does it not plainly say, that even as he, Jesus, was slain, so shall you be slain, unless you submit to those who hold the Cross over you?

We can see that it does all this, and vastly more.

We can see that it grinds the poor into powder, where with to cement the Church.

We can see that it weakens Woman's control over her own person, when in the power of designing Priests and Ministers of the Gospel.

Do not be shocked, sister Woman, at these revelations, but ask yourself if the *Sign of the Cross, and that attached to it are conducive to your happiness*.

Are you made happier in the belief that another person has suffered upon that Cross?

Are you so blind that you cannot see how thin is the mist which surrounds this BASE Religious pretext at Salvation thro' faith in the Crucifix?

Again, we ask, does this self-sacrifice belong to Woman more so than to Man? And we answer, No.

Does it serve as a blessing for her? No.

Does it serve to lighten the burden of her life? No, it does not. But it does serve to grind her further down into the mire of Religious ignorance and slavery.

It serves as a moral grindstone for the power of the Church, in its usurpation of the rights of individual, moral sufferage—in this sense it applies to both Men and Women.

It is held up before them as the *symbol of spiritual endurance; as a necessary implement of torture for them to accept and bear without murmuring, in order that the Soul*

may be purified from earthly sin and sorrow.

Such is the fallacious Doctrine, that, for Ages, has been instilled into the minds of the people, until it has become a peg upon which millions of wronged and tortured beings have hung, and as many more now hang their *Hope of Salvation, and power of endurance*.

It has become the instrument of torture before which, the grief-stricken man and woman, in their ignorance, bow in Soul-bondage and self-abnegation, to the supposed Will of a Superior Being.

It is the guy that Religious tyrants use to blind the eyes of the pure in heart, and innocent children of susceptible minds.

Generations after generations have been taught to feast their eyes upon the *Cross of Crucifixion*, and to believe it to be the symbol of a high and holy purpose.

The old adage: "Bear the Cross, and wear the Crown." has been handed from one to another in blind Faith, and thro' this, the ills of life have been multiplied.

It has caused more bloodshed, more tyrannical usurpation of the rights of others, than any other one implement of torture.

It has been the one main torture-post to which the misguided mind clings in Religious Worship.

Women wear it upon their breasts—adorn the walls of their homes with it, and feel that they are especially honored in doing so.

When marital tyranny is put upon them, they humbly submit, and say: "We must bear our Cross without a murmur; and in actions they declare, that, as Women, they have no rights save what the Church allows them; and such as their lords and masters (husbands) see fit to give them.

As a sister Woman, we call upon all Women to rouse themselves out from this slough of mental bondage; to assert their own rights, while yet respecting the rights and wishes of others.

We call upon them to teach their children that the highest type of Manhood and Womanhood is that which depends upon its own exertions of a better self, and not upon the abnegation of selfhood to a fallacious Doctrine of the *Crucifix*.

We call upon Women to study into the Language of Symbols, and less into the Art of Fashion and fiction.

We would show to Woman that the Symbol Language is the *true Language of the Soul*.

All Nature is a Symbolized Book—the *true guide* for Mankind.

In Nature we find *Freedom* and *Beauty* unfolded from *unity of forces*.

When cramped and subjugated to encroachment, the workings of Nature become enfeebled; her productions are unhealthy, immature, and untrue to her highest innate qualifications.

And so it is with the human mind.

If we follow contrary to Nature, we become unhealthy in the physical, and cramped in the spiritual: the windows of the Soul become darkened, and we see as thro' a mist or veil.

And such is the effect which the followers of the *Cross* have reaped from their blind Faith and Creed worship.

The *Cross* is an implement of torture: it is the product of a darkened mind—a relic of the Dark Ages. And it has been held by designing Priests and Bishops, as a means for the subjugation of the public thought, thereby, holding the power of superstitious rule over a people who would otherwise be free to think and reason for themselves.

The *Crucifixion Cross* is no mark of Progression to an enlightened people.

Follow in the train of its power, and there see what has been the result of its reign as a symbol of worship: namely, this:—

It has retarded the *freedom of thought*—that great

THE WATCHMAN.

birthright of the Soul:

It has also been the Auction-block of Woman Slavery—binding closer and still closer the mental shackles around Woman's Soul, and making her the Social Slave of Man, and they, together, become the dupes of Priestcraft and ignorance.

Many Women have been heard to exclaim, that their faith in the Cross has been as a source of help to them during their hours of pain, sorrow, and trial: And that, if it were not for the blessed sight of the Cross, they would give up all hope of ever receiving Peace, at last, and relief from all their sorrows.

These, and many like expressions are daily given vent to by thousands of poor Women of all Denominations of Religious Faith.

Why is it thus?

It is because their minds are fixed upon this one Belief as a sure source of receiving hope and spiritual comfort.

It has been forced into their natures—it was with their parents before they were born, and they have been fed, spiritually, on the same dried chaff, ever since.

If she murmurs, she is told that she must bear her cross, and that she must not seek a redress from its burden—this becomes a part of her daily life, and she is crushed into submission of the same.

No wonder, then, that her poor Soul builds, for itself, the hope, tho' frail it is, that, in the end, she will find her reward.

We say, *Away with such foul teachings.* Let Woman DEMAND HER RIGHTS, as Man has long ago learned (in the majority of cases) to do.

Let Woman rise above the worship of a *death-cross*, and seek to grasp the Radiant Star of a Living Hope.

Sweet Hope may die,
But it will never crucify;
The idol of the Soul may fall,
But Memory, the idol will recall.

Sweet Star of Hope that
Moves along thro' Space;
A Symbol of Soul Life,
Of Freedom and of Grace.

Sweet Star of Hope that
Unto Woman's Soul is born;
Crowd out the Crucifixion Cross,
Bring in the Soul's Resurrection Morn.

Sweet Star of Hope shine
Forth from every gilded spire;
And kindle every troubled Soul,
With Freedom's unquenching fire.

Sweet Star of Hope that
To Woman's sight is given;
Shine steadily forth and give
To Woman on earth her Heaven.

Sweet Star of Hope come
Forth from your hiding place;
Rest upon every troubled brow, and
Hang upon the breast in simple grace.

HATTIE A. BERRY, *Editress.*

The Editor of *Mind and Matter*, under date of Jan. 12, 1885, writes:—

Mrs. HATTIE A. BERRY:

DEAR MADAM:—I am just in receipt of THE WATCHMAN for the month of January 1885, and I am especially gratified to see the marked improvements you have made in the size and general make-up of the Paper, and the other evidences of the success it has attained. The only thing that remains to be accomplished, is to make it a more frequent source of communication between the spirit and mortal worlds.

I take this occasion to congratulate you on the opening of a new and eventful natural year for the Cause of Spiritualism; and, I trust, a prosperous year for you and your co-workers.

After many delays and disappointments, I have again become so far master of my actions as to be able to decide on the day when I will be able to resume the publication of *Mind and Matter*. On Jan. 31st, I will send out a very large edition of the first number of the Sixth annual Volume of my Journal. * * *

I will gladly exchange Papers and advertisements with you, and would like to have you keep *Mind and Matter* on sale at your News Depot, and to take subscriptions for the Paper, if you feel it an object to do so. * * *

I will start up again with a circulation of about 2000, and hope to increase it very rapidly. For the first three or four weeks, I will issue 5000 copies a week.

Please let me hear how you view my proposition, and oblige. With best wishes. Very Truly.

J. M. ROBERTS.

Since the above was received, *Mind and Matter* has been issued, as contemplated, and we can only say that we are heartily glad to once more place it upon our exchange list; and to feel that its able Editor and Manager, J. M. Roberts, is once more free from the enemies of Truth.

Long life and success to the Journal and its Editor.

We will receive at this Office, subscriptions for *Mind and Matter*, and forward the same to its Editor.

Address H. A. BERRY, ED. THE WATCHMAN.

Among our exchanges we find the *Independent Pulpit*, (weekly) containing the Lectures of George Chainey, and published by him at 310 Shawmut Ave., Boston, Mass. Terms—\$1.00 for 8 months: 5 cents per copy.

In our estimation, these Lectures are very valuable to the general Public, as they treat upon Spiritualism and Moral Science in the most cultured expressions of thought.

No. 1 and No. 2 are grand, but his "Ideal Man and Woman" in No. 3, is more than grand—it is masterly. It leads the reader thereof, to comprehend the possibilities of the Soul. No. 4, like its predecessors, is grand in its depth of thought.

Not a Public nor a private Library should be without these valuable Lectures, and every household should contain them, for they will leave a lasting impression on the minds of those who may read them.—ED. WATCHMAN.

Continued from First Page.

CONTRASTS OF LIFE.

pendent upon blood and nerve fluid for sustenance, but upon the properties of the air: so, likewise, is the spirit Brain faculty sustained by the properties of the atmosphere in which it exists.

From the recognition of these facts, you may be enabled to comprehend more clearly, that, were the trunk of the spirit body removed, the head would continue to be supplied from the atmosphere, and would be a living activity in the higher atmospheres of spirit life.

When mortals understand the subtle laws of the Soul and spirit side of life, then they will be enabled to comprehend many mysteries which are fast appearing to the Clairvoyant and Psychic sight of modern Mediums or Seers.

For it is a fact, that the clear, Psychic sight may, under favorable conditions, penetrate far beyond the earth's atmosphere, and far into the atmosphere of Celestial Spheres, where spirit beings exist, as we have above illustrated.

Study well these facts that we have submitted to you, and you will be enabled to clearly understand what relation or office the spirit has towards the Soul: and how much the Soul is dependent upon the spirit.

To be Continued.

The *Freethinkers' Magazine and Freethought Directory, for the United States and Canada*, is a bi-monthly publication, Devoted to the interests of Freethinkers everywhere.

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Written for *The Watchman*.

PEACE BIRD.

Oh! beautiful PEACE BIRD,
Sweet spirit so bright,
Coming afar from the realms of light;
To each thy blessings are freely given
As thou glidest from earth to heaven.

Beautiful PEACE BIRD,
Angel of Light—
Come, O, come to my home to night;
Fill my heart with peace and love,
As thou comest from heaven above.

Beautiful PEACE BIRD,
Full well we know
That where the mystic waters flow—
On the quiet shores of the camping
ground,

Where peace and joy and love abound,
The Indian maid of long ago,
Still launches there her white canoe.

MRS. W. S. MOORE.
Stony Fork, Pa.

Peace Bird's Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

EDITRESS OF THE WATCHMAN:—I wish to say to all Liberalists and Spiritualists, that there is a tract of 5000 acres of Government Land, now open for settlement, here in Arizona, with facilities for irrigation; and it is the best opening that I have ever known for a Spiritualist Colony—it is 10 miles from a Railroad.

I have lived in California and Arizona Territory for the past 8 yrs., and have witnessed the immense profits of Fruit Culture on the Pacific Coast.

For Circular or written information, address with stamp N. A. PICKENS, M. D., Phoenix, Arizona Ter.

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1 Death-Penalty a Failure. 2 Organization.

3 God, Heaven, & Hell. 4 Form-Materialization.

By Mrs. H. S. Lake.

1 Death & After Life. 2 Woman's Right in Government. 3 The Spiritual Philosophy, What it Is, and What it Is Not.

Decay of Faith, by C. W. Stewart.

Modern Facts vs Popular Thought, by Mrs. Fox, Relation of Modern Spiritualism to Human Progress, by Prof. J. S. Loveland.

Preventive of Crime, Insanity, Idiocy, Drunkenness, Pauperism, & Disease, by Col. M. E. Billings, Constitution of the Iowa Conference of Spiritualists, and other Interesting matter.

Leadership & Organization, by Prof. S. B. Brittan.

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THE WATCHMAN.

CORRESPONDENCE TO THE WATCHMAN,
By Mrs. MINERVA MERRICK, Quincy, Ill.
Formerly Publisher of
A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

MURDER AND CAPITAL PUNISHMENT.

We will write on the subject of Murder or to kill.

The Law of God, Nature, Truth, cannot be obstructed—it is life.

Man-made laws (to kill) are void, as they can no more kill [the Soul of] a man, than they can make one hair white or black.

Recently, we received a letter from a correspondent, saying, that we should be careful about laying before the Public, articles on Abolishing the Death Penalty, that might appear to favor murder and murderers.

We are thankful for the admonition, as we may have expressed our impressions in language not easily understood; and we regret very much, if the readers of THE WATCHMAN have, by the obscurity of the truth, received a false impression.

The idea of favoring murder, has never entered our mind for one moment.

Our motive has been, to search for the cause and remedy.

We have, in a measure, discovered, by searching the Law and Testimony, that we do nothing of ourselves; and, that all plans are laid in the spirit world, first, and executed here, as we have written in an article—Abolish the Death Penalty—published in 1882.

If the story of Cain is a fable, it teaches a lesson—as nothing is recorded by chance.

The Truth said, Cain should not be killed, but that a mark should be put upon him.

There are men, we think, who would rather be hung, than to have a mark put upon them, that would show to the world that they were murderers.

Cain said: "I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

"And the Lord said unto him, therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

This lesson teaches us that a man or a woman who has committed murder should not be executed.

We know that they cannot be killed, as man is a spirit, and, by hanging him, it only releases him from his material body—and there is no more that we can do with him—he is at liberty to come and go where he pleases, and may have the power to influence those who are in the same circle of development, to commit more horrible crimes.

The decalogue teaches:—
"Thou shalt not kill."

And, "Thou shalt not commit adultery."

We do not know but what one is as great a crime as the other.

Those who claim to believe that the Book is a divine inspiration, or that the Word was God, do not appear to take the least notice of these Commandments.

When an author writes his thoughts it is the influx from the operating spirit Sphere producing the word, when that word or thought is drawn from the Sphere of Justice, Love, and Mercy—these three attributes constitute the highest Divine Sphere.

The fable of Cain, teaches the true Law of Life—not to kill.

This Law, when transgressed by hanging, or in any other way, will and does bring the penalty or vengeance sevenfold.

This penalty of the transgression is being fulfilled, to-day, all over the Christian land—murders, the most horrible, and executions of murderers.

Guiteau's experience was connected with and affected the whole United States from center to circumference.

There was a cry for vengeance toward Guiteau, and the reverse toward Garfield.

Guiteau had an expensive and lengthy trial, to prove whether he was sane or insane.

What if he was in either condition—he should have been confined.

There was no need of a trial. And it cost sufficient to have built a retreat or Asylum where he could have been confined so that he could not have injured himself or others, and could have been allowed to have lived out his life experience here.

We read in our evening paper, of a Christian woman, stabbing her supposed rival with a pair of scissors, in Charleston, S. C.

We feel impressed to say, that, unless this falsely-called Christian Law of taking an eye for an eye, and blood for blood, [be abolished] that sevenfold vengeance will be executed, until there may be but few left on the land.

Now, is the end of the Christian Age or World, spoken of in the 10th Chapter of 1st Corinthians.

We quote the following touching appeal from an unfortunate victim of liquor and passion.

A Brief Temperance Lecture.

LAWRENCE, Mass., Dec. 12.—The following is a copy of a letter received by Mr. Timothy Sullivan, of North Andover, father of the murdered child, Nellie Sullivan, from Thomas Lowe, who committed the deed.

MASSACHUSETTS STATE PRISON,
CONCORD, Dec. 7.

MR. TIMOTHY SULLIVAN—Sir:

I now write you to ask you and your family to forgive me for the great trouble and sorrow that I have caused you to suffer.

I am positive that you are certain that it would never have happened if I had been in my senses. But I was completely insane from drink. No man can tell what it is to be placed in the position that I was placed in.

The after punishment is nothing when compared with the agony a man endures during the trial.

I send my most earnest thanks to Mrs. Sullivan, Mrs. O'Neil, and the

remainder of your family for the kind manner in which they spoke of and for me—not showing any animosity when they were giving their evidence.

I don't think any other family placed in a similar position could have done as yours did. I am truly grateful for it.

Tim, if we could only look into the Future, how many of us would alter our lives and leave drink alone.

All this would not have happened only for drink, and I should have been at liberty, instead of being confined in a prison as long as I live, 300 miles from my folks, with not a single friend to visit me.

Just imagine what the cursed drink has done for me.

I wish every young man would give it up.

Tim, if you will only write saying that you forgive me, as I hope God may, you will brighten my remaining days.

I shall always pray for the health and prosperity of your family.

Hoping that nothing may happen to occasion you the least sorrow in the Future is the sincere prayer of the most miserable of men.

THOMAS LOWE."

The Signs of the Times presage a stormy Period.

MRS. MINERVA MERRICK.

JESUS TAUGHT THE PHILOSOPHY OF LIFE.

We will express a few ideas on the lessons that Jesus taught during the three years of his ministry.

In the 8th Chapter of St. John, these important lessons of Truth are recorded, which are as clear to our mind, as the morning light.

We have been previously impressed to write, that man was, before there was Animal Life on this Planet, in the bosom of the Father (the spirit world) which fills the limitless Space, and by and thro' Him, all things were made.

It may be a demonstrated fact to others, but not to our comprehension, what man is, or what God or spirit is.

Jesus, the model character, says:—

"I am the Light of the World," which is Intelligence incarnate in a physical body. And:—

"I know whence I came, and whither I go." "I am not alone, but I and the Father that sent me."

The Pharisees said unto him:—

"Where is thy Father?"

Jesus answered:—

"Ye neither know me nor my Father; if ye had known me, ye should have known my Father also."

The Jews said:—

"Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said:—

"Before Abraham was, I am."

"Then took they up stones to cast at him; but Jesus hid himself, and went out of the Temple, going thro' the midst of them, and so passed by."

Man was, before Abraham. And according to his (Jesus') words, God and Man are one.

Are there any Orthodox Ministers

or people who can show a sign to prove this [so-called] miracle, a fact, that Jesus passed thro' a crowd unobserved?

Prof. Zollner investigated the subject of Spiritualism, and the Laws and Power which exist, thro' the mediumship of Dr. Henry Slade.

In their presence, a small table disappeared—they saw it whirling round, coming towards them, and it passed under the table at which they sat, and disappeared; after looking under the table at which they sat, and around the room, they discovered the small table, bottom side up, against the ceiling, then it was lowered down until it rested on the table at which they sat.

We say that it is the same power that Jesus possessed, and taught his pupils how to utilize for the good of Humanity, by healing the sick and afflicted of mental, moral, and physical disease, which is evil or devil, produced by the transgression of Laws, mental, moral, and physical.

Those who keep the Commandments, do right—they cultivate a spirit of love and mercy towards the children of earth, both foes and friends—as righteousness will save the people from errors and sins, and, then, there will be no need of a Physician or a Savior, to bear our burdens.

To our mind, the miracles of the New Testament, and the Old, also, are demonstrated facts.

If a stone can be brought into our room, without mortal hands, when the doors are shut—there is no limit to the possibilities of the Laws and Powers that Jesus taught.

When the Period arrives, men can pass out of view, when in a crowd, if they are in the right condition—the same as Jesus did: for he said, You can do greater works than I have done.

And we know, by our experience, and by the experience of others, that his words and works are living, practical Truths, and are of the greatest importance to Humanity.

The practice of the works that Jesus demonstrated, will cure all the ills of life; all the agonizing, cruel sufferings caused by "man's inhumanity to man," in our Asylums, Penitentiaries, and even the Benevolent Institutions.

We should and must have Schools where this Philosophy of Mind is taught, and, also, the faculties and powers that constitute Mankind.

There is no other foundation under the heavens whereby Humanity can learn the Science of the Soul, but by teaching the lessons that Jesus taught and practiced.

The Life of Jesus, as demonstrated, was not to prove to the world of Souls that he was a God, but, a man who had all power given to him by his Father or superior.

It is the same Law that is being expressed thro' the minds of men and women in every Nation on earth, at the Present time.

All the rubbish of false teachings, creeds, dogmas, theories, beliefs in imaginary Gods, superstitions, and self-exaltations, thrown into the stream of love, mercy, liberty, justice, and freedom to think, will not retard its onward flow from the everlasting Fountain.

MRS. M. MERRICK.

Subscribe for THE WATCHMAN.

THE WATCHMAN.

Written for The Watchman.

THE SNOW-FLAKE ROBE.

Cold Winter's shrill clarion
Rings thro' the skies,
Where Summer-nymphs hide
When Autumn gales rise,
Who'd played with the flowers
And sipped the bright dews,
And waded the depths
Of ethereal hues—
They sighed and they cried
When the lily-maid fell,
Low requiems sang
O'er her grave in the dell,
And decked its lone borders
With violet wealth,
Whose bloom grew the fresher
For frost-footed stealth.

They clung to the roses
Whose wonderful breath,
Perfumed the whole vale,
Defying e'en death;
Then rose on the wings
Of sly Zephyrs aflow,
Pine tresses to toy
On the forest's high brow—
Each beauty that flourished
The valleys along,
The harvest, and banquet,
And bird-chanting song,
Had gladdened their souls
As day after day
Brought Mornings and Evenings
Of gorgeous display.

But when the rough chills
Round the eaves rudely flew,
And mountain wraiths
Gathered a boisterous crew,
They lifted their skirts
From the drizzling Fall rains,
And mounted dull clouds
That over-shaded the plains,
And looking back tenderly
Over the earth,
Recounting their joys,
And peace-raptured mirth,
They found for their hands
A new work aglow,
To cover the faded
With beautiful snow.

At the very first blast
Of the wind-trumpet's blaze,
Announcing the storm-king
With hosts in the air—
How nimbly they danced
In their clean stocking feet,
Each taking position
To shake the white sheet—
The matronly seasons
Then range in a row—
What volumes of wisdom
Their meek glances show
Their dutiful children
Heaven-hid from earth's thrall
Spread love-woven robes
From pure snow-flakes that fall.

Thus mortals all hold
In their throbbing hearts' core,
The graces of love
That all good things adore,
When peace, power, and plenty
Abundantly glide,
And beauty is queen
With her scepter of pride;
But changes of fortune
May frustrate our plans
And blot every promising chance
From our hands,
Then when in our keenest
And deepest despair,
How sweet is the love
That remembers us there,

TRYPHENA C. PARDEE.

Written for The Watchman.

UNCIRCUMCISED.

In the daily papers, we read accounts of women uniting with the Jewish Church—adapting themselves to the ancient forms and ceremonies of the Israelite Religion, for the purpose of being joined in marriage to men of that persuasion.

This appears to be required to satisfy the laws governing the Religion of the Jews.

But when a Jewess wishes to, or does marry a man outside of the Jewish Church, a different state of affairs exists.

The horrible head of Superstition, in all its deformity, arises, and will not down; the bigotry of Judaism is aroused: the uncircumcised Anglo-Saxon is insulted, and his Jewish bride is advertised as dead—as is shown by the following, which appeared in a local paper of Scranton, Pa., surrounded by a deep black border:—

GONE AND FORGOTTEN.

We mourn the marriage of our sister, Justina Levy to John Farr, as dead, and disinherited for life.

[Signed] *Levy Family.*

Not only is this bitter feeling induced and nursed by a Jewish Religion, but the Catholic Religion is equally as narrow minded on the question of marriage with Heretics and Infidels.

The tendency of all Religious teachings are in the same direction:—

First, Religion produces Priestcraft; and Priestcraft introduces the venomous doctrine of clan salvation, clan association, clan education, clan marriage, and clan animosity, which grows to clan wars.

All of these are in direct opposition to the Principles of American Liberty, and a standing threat to the Equality of the Human Race, as Guaranteed by the CONSTITUTION of the United States.

And according to the Love of Liberty, Justice, Equality, and Humanity which a man possesses, will he oppose all Religious Organizations of any, and every description, as well as their respective Teachers and Priests.

W. W. JUDSON.

Kansas City, Mo.

Written for The Watchman.

HOLY BIBLE. (?)

Genesis III and IV.

Adam cared not for evil,
Nor the good—
God said: "I'll send him out
To earn his food:

Now that he has become
As one of us,
In my new Garden
He will raise the dust.

Dressed up as I see,
In skins of the kid;
He'll eat from Life's Tree—
Forever he'll live.

I'll drive them from hence—
Set them to weeding

The ground outside
Of the Garden of Eden.

"He'll till the soil
From whence he was taken;
Live on its fruits—
Bread of her own baking."

So out he drove
The woman and the man;
To live or die
Upon this new-formed plan.

The fence was strong, was high—
One Eastern Gate—
There he placed a Cherub
To watch and wait

With flaming sword
That turned this or that way;
And ever turned
Thro'out the night and day,

To guard the way
Unto the Tree of Life;
Lest man should eat
As from the tree of strife.

Two men, two women
Only can be found;
One pair to rule—*
One pair to till the ground. †

The Serpent-man
Talked not to Eve in vain—
Moses speaks truly,
She with him "raised Cain."

How many fair daughters—
If son and heir
Were given
To the first created pair *

Moses don't tell—
Yet on the earth they trod;
Dwelt, as here we're told
In the land of Nod.

We cannot see why God
Raised such a fuss—
Cursed them! and
Ground them down unto the

dust!

Was he jealous of Eve!
Of the Serpent's new plan;
Because, like the Gods,
They knew how to make man?

"Increase and multiply,"
Was the command;
If people were formed
On this fair land.

Eve raised Cain, 'tis true—
That is no fable;
Adam, we're told,
Was the father of Able.

They're not by one sire—
Just look at the name—
The one was called Able,
The first born was Cain.

And then brother Moses
Shortly will tell,
How gently Cain
Wrung the neck of A-bel.

She thought of his father

When Cain was born;
"I've gotten," said she,
"A man by my Lord."

A-bel was only
The son of A-dam;
This son of his father
Ne'er sired a man.

J. H. Y., *Amanuensis.*
Matfield, Mass.

* Genesis 1, 26. † Genesis 2, 5.

Because we cannot explain the whys and wherefores of all we see around us, is no reason that we should adopt the theories of other men or bodies of men, who think they know all about it.

If I cannot tell the origin and end this is no proof that I am wrong in disbelieving the opinions of those who profess to make these things as "clear as mud."

To me all History seems to point to the fact that the Story of Christ is as old as Antiquity.

Go back as far as you may and you find the traces of the Virgin and the Child, of God-fathers and Virgin-mothers.

Therefore, remember, Oh Christian, that thy Gods are no more immortal than other Gods have been.

As thy God conquered all former Gods, and now stands supreme above their tombs: so will he, too, in turn, be conquered by my God, fair Science, who will stand eternal and everlasting, because she is the only true and living God the world has ever known.

—
Elmina Drake Slenker.

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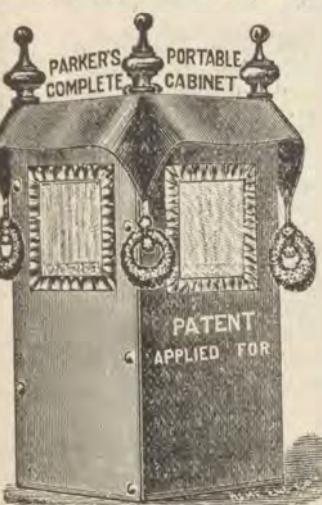
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